



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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### Missionary Intelligence.

#### BARKER'S TOUR IN GREECE,

FOR THE DISTRIBUTION OF THE BIBLE.

We are indebted, says the New-York Observer, to the politeness of the General Agent of the American Bible Society, for a copy of the Journal of Mr. Barker, of Smyrna, during his tour in Greece last summer, under the direction of the British and Foreign Bible Society. The intelligence will be animating to all the friends of Greece. A wide field is evidently open in this interesting country for the enterprise of British and American Christians, and we are happy to learn that the Directors of the American Bible Society will be prepared to enter it without much delay. They propose to publish a large edition of the Modern Greek Testament, as soon as they can learn from Dr. Milnor, to which of the three translations now in existence, the preference on the whole should be given. Dr. M. will consult with those gentlemen in London and elsewhere best qualified to form an opinion on this point, and the result may be expected before many weeks.

We give below an account of Mr. Barker's visit to the island of Ægina. Next week we shall insert the narrative of his proceedings at Napoli di Romania, Argos, and of his voyage to the different islands of the Archipelago.

Early on the 26th of May, I sailed from Smyrna in the Armide, a French frigate, and reached Ægina on the night of the 28th, after a pleasant and agreeable passage; rendered particularly so by the kindness I experienced on board, from both the captain and officers. On the 29th I landed, and to my great joy, learned that the Rev. Mr. King was residing in the town: a most pleasant circumstance to me! for I could not have met with a more suitable person to put me in the way of usefully proceeding with my work than that gentleman; who had not only resided a long time amongst the independent Greeks, and knew the people; but had also acquired the friendship of Government, by bringing with him from America a cargo of food and raiment for the relief of the poor in Greece.

The present population of the island of Ægina, is estimated at about 12,000 souls, who are mostly strangers, drawn thither by its being the seat of government, and who will follow the President as soon as he goes to establish himself at Napoli di Romania, after the great Conventional Assembly is terminated at Argos. In consequence of the crowded state of the population

at present, the town called Ægina, the only one existing on the island, is so full, that lodgings are procured with great difficulty and at high prices. There are no villages on the island, but clusters of houses and farms are scattered here and there. The houses, with the exception of a few built since the arrival of the President, are, in every respect, bad and uncomfortable. The streets have lately been put in decent order; a good stone quay, and an extensive building, as an asylum for orphans, have been newly erected; and a road, of about twenty minutes' walk, has been made as far as where the ships of war lie at anchor. All these improvements have taken place since Capo d'Istria's residence at Ægina. The churches, lazaretto, and other buildings, are not worthy of description, being ordinary structures. The country across the island, as far as the ruins of the temple of Jupiter, is rather pretty and picturesque.

The first thing I did after my arrival, was to visit the schools, with the Rev. Mr. King; and my surprise and pleasure were great, to find Ægina full of institutions for instruction, mostly conducted on the Lancasterian system. These are called preparatory schools; that is, the children learn to read and write, and in some, grammar is also taught. I must confess that all Mr. King had related to me at Smyrna, of the increase of schools in Greece, and the desire of the children to learn, did not exceed the real state of the case. I was told (and now, from what I witnessed in Ægina, and afterwards in other parts, found it the fact) that the disposition for establishing schools is the same every where in Greece. The town of Ægina, being crowded, does not afford proper room for schools, which are carried on in miserable huts or sheds. I saw the boys of one of these schools actually taking their lessons in the shade of a wall: in many, part of the boys were in a room, and the rest in the open air. At a school composed of 34 boys and 15 girls, I saw the latter in the master's parlor, (which served him likewise for bed-room and kitchen,) attended by a female; and the boys, with the master, outside in the street. These schools are, if possible, still more miserable in regard to books: in short, what I witnessed is truly deplorable: for I could hardly find an entire book in schools of 40 and 50 children, excepting now and then a Tract printed at the Malta missionary press. Some boys had only half a book; others held a few leaves of one; and most of them had their lessons written out.—

Notwithstanding all these inconveniences, it is astonishing to see the progress which the children make, how readily they go to school, and how anxious they are to learn and to excel each other. About 20 of these schools possess from 15 to 100 children; others, less numbers: there are, besides, the Orphan Asylum, which is now composed of about 500 boys, and the school for ancient Greek, of 120. The latter, though better off with respect to books, compared with one of our schools, is yet but poorly circumstanced. The school-room is the gallery of the principal church; but so inadequate to contain all the boys, that some of them are seen sitting on the stairs leading up to it, whilst the rest are suffering under the pressure of numbers. In this school, the ancient Greek authors are read, and geometry, theology, geography, &c. taught. The building of a school for these boys is under consideration: but, from what I heard, the President will wait first to see Athens fall into his hands, so that he may erect a school there.

The Orphan Asylum, lately built by subscription, and aided by contributions from the friends of Greece, is an extensive and fine edifice, and far superior to any other of the kind in the country. It was only opened two months since; and the boys who have therein found a home, were previously beggars in the streets in different parts of Greece, having lost their parents in the war. The Lancasterian system is adopted in this school; and the boys have already acquired the drilling part of their education, and are besides wonderfully improved in other respects, considering they commenced being instructed only a short time ago. The Greek boys are naturally bright and clever, and little pains are necessary to teach them any thing.

There is no doubt that instruction will henceforth be not only general, but far superior to that which has existed in Greece for centuries back, provided the country enjoys tranquility and a good government: and if this takes place, Europe will be surprised at the rapid progress of science that will be manifested in this small state; and, if I may prognosticate, of true religion also, for the Sacred Scriptures are readily received by the Greeks.

On visiting the schools, I requested the masters to note down the names of those boys whose poverty was such as to put it out of their power to purchase the Holy Scriptures, and to call with them on me the next day.—Most of the children I saw were of this class; and their tattered clothes bespoke their indigent condition; and, as a further proof of this, out of several hundred volumes that have been sold at different times in Ægina, a few only were to be met with in the schools, and those in the hands of the better sort of boys. When I questioned the masters why they had not introduced the Sacred Scriptures into their schools, they and the boys answered, that they saw them exposed for sale in the town, but they were for the rich only; and that although they longed to possess them, yet they could not afford to do so.

The next and following days, most interesting scenes ensued: the masters, with their poor

boys, came to my residence at the appointed hour; and, on examining them according to the instruction they possessed, a New Testament or a Psalter was presented to each, noting down their names and country, and inserting them in the books given them. I had the satisfaction of making many happy by this distribution. The boys were in raptures; and the smiles of their masters testified their joy also. Thanks, benedictions, prayers were all poured out together on the philanthropists of England, who manifested their anxiety for the welfare of their nation by sending them this succor. It was curious, as well as interesting, to hear the different effusions of their hearts, which varied according to the age and abilities of the children. But what appears to me of great importance, is, that the boys who received books, are from all parts of Greece, and a very small number only belonging to Ægina; so that as soon as they return to their respective countries, they will carry along with them the word of God. I made it a point to talk to the children on the importance of not only reading the Holy Scriptures at school, but also at home, to their parents, and that daily. I was surprised at the ready answer of one of the boys: "We know it is our duty to do so; for the word of God is as essential as bread, and ought to be read as often as we take that food, and oftener if we can." The distribution of the Sacred Scriptures to the school-boys brought a concourse of other children and men to my lodgings; so much so, that I was obliged to keep my door closed, to prevent the crowd from entering. I let in a few at a time; and to those I thought it would be a charity, I gave a New Testament, though but few were fortunate enough to get a volume, for I had already distributed about 620 copies in this island, and I did not think myself authorised to give more gratis. Although I signified that I could give no more away, yet, for several days, the yard of the house I lived in, was full of boys, men, and women, waiting for hours together for books; some of the boys remained till late at night, and returned again very early in the morning. At times, I was obliged to lock up my room, and go out into the country, for if I walked in town, I was sure to be followed, and entreated for books. I had excellent opportunities to converse with the people, and found them always ready to listen to me; and, whether priests or laymen, all spoke with high veneration of the word of God.

A particular instance of humility I witnessed in a priest who came to beg of me a New Testament. He confessed himself an ignorant and sinful man, unacquainted with the New Testament, for he never saw one in Modern Greek, and he was anxious to know the contents of it. I talked to him nearly an hour, informing him what he must expect to find in the book. I told him that wicked unrepenting persons, who delighted to live in their sins and loved not God, could not abide the reading of the Scriptures, for therein they saw their re-ward; but that truly humble and penitent sinners, who looked to the cross for salvation, found in them a real source of consolation. I advised him, always before reading the book to



pray to God to open his understanding, that he might be able not only to comprehend it, but to fix in his heart the valuable precepts therein contained. He was uncommonly thoughtful and serious all the time; and as I was relating to him the consoling truths and promises to be found in the sacred volume, he only interrupted me from time to time, with this ejaculation: "Glory be to God!"

After this, I took courage, and spoke to three or four priests who came for New Testaments, and to several young persons, and, in short, to almost every one who came to visit me. I was delighted to see, that far from being displeased, they heard me with patience, and not the least anger was manifested in any one's countenance. They acknowledged the barbarous ignorance of their nation in general, with respect to the knowledge of the Holy Scriptures; and the hope they entertained of a reform taking place amongst them, by the introduction of the pure word of God and the establishment of schools; and this good feeling I found wherever I went. Is not this the work of God? and has not God touched the hearts of the Greeks? For who could have spoken to them these truths not long since?

An interesting fact was related to me by the Rev. Mr. King, which goes in support of what I have just observed. This gentleman finding himself on board Captain Mamouni's vessel, a Greek well known in the service of Government, observed the captain and some of the sailors reading some trifling uninteresting books: he therefore gave them a New Testament and some Tracts, and was extremely gratified to see the other books abandoned; and during the whole voyage the captain read constantly the New Testament to the sailors. On the ship arriving at its place of destination, Mr. King offered to pay for his passage; but Captain Mamouni refused to take any money, and told Mr. King that if he would give him two or three New Testaments for his family he would be very thankful: this request was complied with, to the great joy of the captain, which was clearly visible on the occasion.

Another pleasing circumstance fell under my immediate observation. A young man, who had lost his sight by the explosion of a mine at Athens, requested of me a New Testament; and on my asking him what he would do with it, since he could not see to read, he replied: "Before I lost my sight, I could both read and write; and, as I am fond of the Scriptures, I can ask my neighbors or some boy to read to me at times." I took him at his word, and gave him one. I saw no more of this man till about two hours before I quitted Ægina; when, chancing to pass through a street, I saw my blind acquaintance sitting in the shade of a wall, and a boy reading to him out of the New Testament which I had given to him.

The introduction of the Holy Scriptures into the Government school and the orphan asylum was what I most aimed at, and in the opinion of both the Rev. Mr. King and myself it constituted the most essential object of my mission; for when once this was effected, we might consider all opposition as ended, and we

could proceed in the dissemination of the word of God without restraint.

[Mr. Barker had had his fears as to the result, but he observes]—In my consultations with the Rev. Mr. King on this business, it appeared, that my duty was simply to offer the Sacred Scriptures to the government school, and leave the rest to the guidance of God's infinite wisdom and power. In consequence of which, the Rev. Mr. King, being acquainted with Count Viaro, the President's brother and patron to the orphan asylum, called on him, and acquainted him with the purport of my visit at Ægina, and of my offer, with his permission to place the Sacred Scriptures in the government school. The Count received the application graciously; his answer was, "With much pleasure;" and referred to the Priest Constantas as to the number of volumes the school would require.

Constantas, when I visited him with Mr. King, told us that it would be desirable that each boy should possess the New Testament or a Psalter; but as that was too considerable a number for him to presume that they could be granted, he would leave it entirely to us to do what we could for the boys. I told him that the English would be extremely pleased and gratified to hear that each of the poor orphans had the word of God to peruse; and that, for the present, I would place in the school 250 volumes; and as the boys learned to read, I would complete the number required. This has been done, and an acknowledgement given me by Constantas, as is customary when grants are made to schools. After this I was delighted to learn, that, in the regulations of the orphan asylum, it was specified, that as soon as the boys were capable of reading a little, the New Testament was to be put into their hands.

I witnessed a pleasing sight in this school, which I must not omit to mention. I went once there when the boys had assembled for their dinner; and wishing to see whether they were orderly in their meals, I entered the dining-room; and was surprised to find not only great order, but a boy standing in a conspicuous place and reading aloud, in a clear and audible voice, chapters out of the Society's Modern Greek New Testament, to the boys who were eating their soup. I inquired if this was a daily practice; and I was told, that not only at dinner-time the Scriptures were read, but also in the morning and evening, during their other meals. On taking final leave of this school, one of the directors requested me to remain a little longer; when he addressed the boys, telling them who I was, and that I had presented them with 250 volumes of the Sacred Scriptures: and finished by admonishing them to attend to their studies, promising, that as soon as a boy knew how to read he would immediately have a New Testament. The whole of the boys then rose, and shouted, as loud as they could, "Long live the friends of Greece!"

The reception of the word of God at Ægina was such as to create in me a abundance of joy, as well as gratitude and thankfulness to the Almighty; and I reckon the few days I spent at this island amongst the happiest ones of my

whole life. The Agents of the Bible Society often experience disappointments and sorrow on seeing the word of God rejected and despised; but to witness, for a few days, an eager thirst after it repays years of vexation and heartfelt grief.

### GENERAL REMARKS ON THE WESTERN COUNTRY.

We published not long since (see p. 584) some remarks of the Secretary of the Home Missionary Society, on the present and future prospects of our Western States—We now continue the correspondence from the Am. Home Missionary Magazine.

#### KENTUCKY.

Next to Ohio, in wealth, numerical population and the present amount of its religious influence, Kentucky is the most important of the western states. It presents great diversity of surface, as well as of climate. The southeast part of the state is mountainous, the central and southwestern section comparatively level, and along the Ohio river it is hilly. As a whole, the soil is productive: and several counties in the neighborhood of Lexington are inexhaustibly fertile, presenting a surface beautifully diversified, and even with moderate cultivation, exhibiting the richness of a garden.

Kentucky became one of the United States in 1790, when its population was 73,677; in 1800, it was 220,959, having been nearly twice doubled in ten years; in 1810, it was 406,511, and in 1820, 564,317, of which 2759 were free blacks, and 126,732 slaves. The present population probably is not much below 700,000.

#### Number of Evangelical Ministers and Churches.

Of the above population, 7610 were reported to the last General Assembly as belonging to the Presbyterian church. This, however, was doubtless below the real number. But making all due allowance for deficiencies in the reports, there cannot be reckoned more than 10,000 regular members of the Presbyterian church in the state! Truly, this is a "little leaven!" One seventy thousandth part of the population! And yet, even in Kentucky, we hear of fears entertained and expressed, that Presbyterians are about to unite "church and state!" How absurd this alarm, when we even weep in secret places that so few come up to our solemn feasts. The number of Presbyterian churches in the state is about 120, while the number of preachers of the gospel of this denomination, including ministers and licentiates, does not exceed 70. Of the Episcopal diocese of Kentucky, there are only four or five clergymen, and their churches are few. The Methodist Conference in that state numbers about 30,000 communicants, and, perhaps, at the present time, 110 travelling preachers. The Calvinistic Baptists, so called, have, probably, not far from 39,000 communicants, 450 churches, and 290 ministers. There are, also, in this state, a number of churches and ministers of the Cumberland Presbyterians, but how many we have not the means of ascertaining.

Here, then, we have a state of perhaps 700,000 inhabitants, and all the professors of religion

in the above denominations, and all other denominations in the state, which can be regarded by us, as in any measure evangelical in sentiment, do not exceed from 80 to 85,000, probably less than one eighth of the population. The ministers of the gospel, of all these denominations, on the largest calculation, do not exceed 490. Some of these are doubtless superannuated, and, by other causes, disabled to discharge the duties of their office, while, knowing as we do, the low standard of ministerial qualification, which has been adopted by some of the denominations above named, it will doubtless be judged proper that, in this estimate, we make a large deduction for men who, on account of the great deficiency of their education, are wholly incompetent to be guides and teachers in Israel. Making, therefore, a reasonable allowance for the above and other deficiencies, there cannot be reckoned more than 350 evangelical and competent ministers now preaching the gospel in Kentucky. Allowing 1000 to attend steadily on the preaching of each of the above ministers, there are 350,000 of the people destitute. But reduce the congregation of each minister to 700 stated hearers, which is, doubtless, above the fact, and there are, in that single state, 455,000 souls, every Sabbath day, without the administration of the gospel.

#### Influence of the Catholics.

The hundreds of thousands above named are led away with diverse errors; and infidelity, in its boldest forms, is embraced by not a few in that state, while the Roman Catholics have there the seat of a diocese extending over the states of Kentucky, Tennessee, Indiana, and Illinois, which, according to their own account, in the early part of 1829, contained 30,000 Catholics, possessing a Dominican convent, two nunneries, and 30 churches.\* How many of these churches are in Kentucky, or what is the present number of their priests, we are not able to state; but from the flourishing condition of their college at Bardstown, of several other schools of learning, both male and female, we are doubtless justified in the conclusion, that their influence is somewhat formidable in that state. The following is from the account above referred to, taken from one of their own publications. "Infidels, and the Protestants of all denominations, who inhabit that country, are neither alarmed, nor stirred up to opposition." Again; "Since the holy Catholic religion has exhibited herself in Kentucky, with a certain splendor—since schools for girls and boys, into which all sects are admitted, have been multiplied, our many churches built, and our doctrines clearly and solidly explained in them on Sundays and festivals, the most happy revolution is effected in her favor. Now the conversions are numerous," &c.

Surely there is much ground of "alarm" in the above statements, and a powerful motive to "stir up" to action all those Protestants who value the liberty wherewith Christ has made them free. Who that knows any thing of the past history of the Papal dynasty, and how she has

\* See "Notices of the Papal Church in the United States," in the Quart. Reg. of the Am. Ed. Society, February, 1830.



held in cruel bondage the minds and consciences of men, in some of the fairest portions of the world, will doubt that, with her splendid and specious forms, her indulgent permissions, and her easy penances, she is peculiarly suited to gain a most rapid and enslaving influence over large sections of Kentucky, and of the other western states, where there are few to preach the gospel, and few to contend for the faith once delivered to the saints?

*Effects of a destitution of evangelical instruction.*

Having spoken of the great destitution of evangelical preachers in Kentucky, it is proper that I here notice the effects of this state of things upon some large sections of the state. On my recent visit to Kentucky, it was my privilege, in one of its principal towns, to be present at a meeting of the directors of a local Bible Society. A report was received from an agent, a Baptist clergyman, who had just returned from the work of supplying the destitute of a neighboring county with the Bible. I was so much interested in its details, that I solicited a copy, from which the following is an extract.

"Your agent visited every family in the county—number of families 742;—population of the whole county, 5,310, of which 2114 are children. Whole number of professors of religion of all denominations, 536. Of the 742 families, 430 were destitute of the Bible. Found but 328 bibles, in all the county. Your agent was generally received with kindness; and so far as information has been obtained, the Bibles distributed, (sold and given away, in all 401,) have been generally read, and some of them nearly through, since their distribution. There is much ignorance in the county, and but little attention paid to the education of children, or to religious instruction. There are but 163 children now attending school in all the county, and upwards of 60 families, of which not a single member can read. In a word, it is a land of moral darkness, where but little is known of God, or the plan of salvation."

Such is the description of the moral condition of a single county, by one who had thoroughly explored it. There are 82 counties in the state, a large number of which, if surveyed with the same faithfulness, would, doubtless, be found equally, and some probably even more destitute, not only of the preaching of the gospel, but of the advantages of schools, and the various other means of intellectual and religious instruction, which usually accompany the prevalence of the doctrines of the Bible and of gospel ordinances. But the influence of these ordinances, regularly administered, has been, to say the most, only partially and very inadequately felt in many of the counties of that state, from the commencement of their settlement. The consequence is, that we now find examples like the above, where only about one thirteenth part of the children may be reported, at one time, as regularly attending school. I have not the means to determine in what proportion the ministers of the other denominations are distributed in the numerous counties in Kentucky; but by examining the location of

the Presbyterian ministers, it may be seen that large sections of the state are yet almost entirely unaffected by the influence of their labors. This is peculiarly the fact with a large portion of the western end of the state, embraced within the nominal bounds of the Muhlenberg Presbytery, and also along almost the whole extent of its southern and eastern border.—These regions have been occasionally visited by the faithful ministers of our church in the state, the warmth of whose interest in the moral and religious condition of the people, we are happy to learn, is increased and ripened into action for their relief, in proportion to their knowledge of their wants. Our brethren there plead with us to come over and help them, with an earnestness that ought to take deep hold on the sympathies of the friends of Home Missions.

*Encouraging Considerations.*

And here we ought to remark that, notwithstanding the wide desolations of that state in a spiritual view, there are still many things in the character of the people as a whole, encouraging to the hopes of the Christian philanthropist. There is great wealth in Kentucky; and among a large class of the people, much enterprise, intelligence, and pride of character, and, I need not add, its full share of splendid talent. There is enterprise and activity also in the churches; and a number of these, with the congregations connected with them, possess the ability to do much in bearing the burdens of others, while the ministry of our own denomination, at least, (for of them it is our business principally to speak,) are pursuing their work with an energy and devotedness, which, if properly encouraged by the aid of the older states, promises great results. Intimately connected, also, with the moral and religious improvement of the state, as well as its intellectual advancement, are its

*Colleges and Seminaries.*

These, among the Protestants in Kentucky, are the following:

1. The Transylvania University, established in Lexington at an early period in the history of the state, and reorganized in 1818, under a board of trustees, appointed by the legislature. Its funds also have been derived principally from the state. It has, at present, a respectable number of pupils, under the presidency of Rev. Alva Woods, D. D., and several professors. There is also connected with this University a medical department of high reputation.

2. Centre College, at Danville, is at present in a flourishing condition, having more than 100 pupils, nearly one half of whom are said to be professors of religion, and are studying with a view to the gospel ministry. It had its origin in the religious enterprise of the Synod of Kentucky, who have established in connexion with it a Theological Seminary, which is yet in its incipient state. The president of this institution is the Rev. Gideon Blackburn, D. D.

In addition to the above, the Baptist denomination have a college at Georgetown, of which the late Dr. Staughton had been elected president; and the Cumberland Presbyterians have

a similar institution at Princeton, which is understood to be in a flourishing condition.

These provisions for literary and religious instruction, if sanctified by the Holy Spirit, will afford powerful helps to the advancement of evangelical truth, and should be contemplated with earnest supplications to God for his blessing, by all who desire, for that great central state of the west, the prevalence of the saving health of a preached gospel.—*Cor. Sec. H. M. S.*

#### TRACTS IN BURMAH.

It affords us great pleasure to be able to lay before our readers the following letter addressed to the Agent by A. Judson, Missionary to Burmah. It is pleasing to know that at the time it was written, Mr. C. Bennet was on his way with a press and materials to print tracts and the Holy Scriptures in that land. By this time we trust, he has commenced the work. Who is there that on reading this letter, will not feel his heart inclined to aid the spread of the blessed gospel of God in that land? Our brethren there have a claim on our prayers and liberality, that should be freely and fully met. The Head of the Church shows that it is our duty to hold up their hands, and through them to discharge the debt we owe to the dying inhabitants of Burmah. We trust that contributions for the publication of tracts there will be continued; and increased to an amount equal to the facility that exists for their circulation.

*Maulemein, May 28th, 1829.*

MY DEAR BROTHER,—Yours of October last came to hand yesterday; but the pamphlets are detained in Calcutta till the next opportunity. I had, however, previously received sundry Magazines and Tracts of your publishing, and have been delighted with your plan and the bright prospects of usefulness that are opening before you. The importance of tracts is a subject in which no one, perhaps, feels more deeply than I do; but without spending paper on a subject which might be quite familiar to you, I proceed to give you a slight sketch of the state of our tracts.

We have published three in the Burmese language. No. 1. A view of the Christian Religion, in Four Parts, Historical, Didactic, Preceptive and Devotional. It has passed through two editions; the last an edition of 5000, mostly expended on the coast of Arracan. We have lately given it a thorough revision, and consider it now as a standard work.

No. 2. A Catechism for children, exhibiting the outlines of Christianity, in the simplest manner. This has passed through two editions; and though designed for children, has been found very useful to all ages.

No. 3. The Golden Balance, or the Christian and Boodhist Systems Contrasted. This we have not yet been able to get printed; but the few copies, that we have circulated in manuscript, have met with unprecedented acceptance.

No. 1, has been translated into the Siamese, and No. 2, printed also in that language; but very few copies have been distributed.

All three have been translated into Taling, the native language of all parts of British Pegu,

where we are now located, and generally understood by the most of the population, better than the Burmese. Oh, it is affecting to see with what eagerness the poor people, men and women, listen to the sound of the gospel in their own native tongue; how they sometimes gather close around the reader, and listen with their eyes as well as their ears. We keep a Taling copyist at work all the time, but it is impossible to do any thing towards supplying the demand for Taling tracts. Indeed the expense is so great, that we do not think of giving copies, except in the most pressing and important cases. The same is to be said of the Golden Balance in Burmese. Oh, we want a thousand copies of this work to be sent instantly into all parts of the country,—to Tavoy and Mergui on the south,—to Rangoon, Prome and Ava on the north, in all which places we have correspondents, or some means of communication. But we are like men with their hands cut off. No printer, no press, most of us in a declining state of health, and with very little hope that other missionaries will be sent out in time to get the language, so as to be able to take charge of the poor little churches, and lend a hand to the groping inquirers, when we sink into the grave. God awaken some of the four thousand sleeping Baptist churches in the United States, and particularly all managers and members of Missionary and Tract Societies.

Thine ever in the best of bonds and devotedness to the best of causes, A. JUDSON.

REV. NOAH DAVIS.

At the same time the foregoing letter came to hand a letter was received from Mr. Bennet, dated at Calcutta, Oct. 9, 1829. He arrived there on the 5th of that month. The passage was not very pleasant. The health of himself and wife was good, but their child suffered much from sickness on the voyage. It was better at the time he wrote. We are thus particular because many of our readers knew them personally, and will be glad to hear how they fared. Another printer and more missionaries are expected to go out this spring to join our brethren there in the glorious work of leading idolaters to the knowledge of Him, who is the true God and eternal life.—*Baptist Tract Magazine.*

#### CALCUTTA.

A new church, consisting of natives, has been formed at Calcutta, by missionaries of the London Society. A great and good work has commenced in several villages in the neighborhood of Calcutta and Kidderpin. The number of natives now received into the church is upwards of eighty. There are also many men, candidates for baptism; and the missionaries hope, that by the blessing of God upon their endeavors, the little one will become a thousand, and the small one a strong nation.

*Suttees.*—It was stated in the London Times, of Jan. 27, that the Governor General of India had issued his proclamation, forbidding the burning of widows at the funerals of their husbands. Strong hopes were entertained of its truth; and still stronger that Parliament would act decisively upon the subject.



## SEAMEN.

The following sketch of a visit to Washington, made by the Rev. Mr. Leavitt, General Agent of the American Seamen's Friend Society is copied from the Sailor's Magazine.

I was the bearer of a respectful memorial to the secretary of the navy, signed by our respected president, the Hon. Smith Thompson, and a large number of the managers of the Am. Seamen's Friend Society. It recommended to the consideration of the department, *first*, an increase of the number of navy chaplains, so that every sloop of war should have one, as well as the larger vessels and navy yards. *Secondly*, a fuller specification of the duties of the chaplain. *Thirdly*, to make the emoluments of a chaplain afloat, equal to those which he enjoys on shore. *Fourthly*, the importance of holding out every inducement in the power of the nation, for seamen to renounce voluntarily the use of intoxicating liquor.

Spent the Sabbath at Baltimore. Very rainy. Preached at the mariner's church. Very few seamen in port, not enough to man the shipping. The diminution of American seamen, is a very alarming consideration, as respects both the safety and moral character of our marine. Brother W. seems to enjoy much of the confidence of Christians of all denominations, spends a good deal of time in visiting among seamen, and often receives letters from them full of affection and veneration. The church is a very beautiful building, standing very convenient to the shipping and the boarding houses at Fell's Point. It is not yet paid for, but is a great blessing in the neighborhood. The committee of the Bethel Union is composed of Christians of all denominations, who seem to labor together with great brotherly confidence and harmony. They are about to make inquiries into the state of their boarding houses; some of them are said to be quite decent and respectable; others are bad. The shipping interest has declined at Baltimore since the peace, but is now confidently expected to rise again.

At Washington, the honorable secretary received our memorial in a very respectful manner, and promised to give all due consideration to the matters presented. His time was exceedingly occupied, with the various cares incident to his station. Indeed an office at Washington, especially during the session of Congress, must be any thing rather than a seat of flowers. It is difficult to see how men can *think*, and study, in the midst of such a bustle. As to the quiet enjoyment of *home*, that of course is out of the question.

A favorable opportunity was presented of explaining the objects and plans of the society to our venerable president. He seemed much interested, highly approved of such objects, spoke freely of the importance of morality among seamen, was sensible of the evils resulting from their boarding houses, alluded to the Malaga murder, expressed his desire to have the use of grog given up in the army, and his satisfaction at some facts which were detailed on this subject.

I found this last subject had been already brought to the consideration of Congress by

Dr. Condict of New Jersey, a staunch temperance man. Several other members were quite interested in the subject. The chairman of the naval committee in the senate, General Hayne, is a very enlightened friend of the navy. He spoke of the reformation, by which none but religious ministers are appointed to chaplaincies, and agreed in the opinion, that sloops of war ought to have chaplains. He also promised to examine the subject of the liquor rations, and to lay before the committee some statements on that subject, which were furnished in writing. The chairman of the military committee in the other house, to which Dr. Condict's resolution was referred, was also furnished with some documents, containing many important facts, connected with the progress of temperance, both in the navy and in the merchant service. He was also referred to the names of officers, sea captains, and ship owners, in different parts of the country, who were able to authenticate these cases, and also to give additional information.

On the Sabbath, the obligations of the country to seamen were set forth in a sermon in Mr. Post's church. The president was there, commodore Rogers, several members of Congress, and others interested in the welfare of seamen. In the evening the same subject was presented in Mr. Danforth's church. A very respectable gentleman said, in coming out, that he had formerly been very intemperate, but had been rescued by the grace of God. But his constitution was so completely broken down, that he was obliged to go a cruise in a ship of war. By the divine blessing this confirmed both his health and his resolution, and he had been enabled to persevere in total abstinence for many years. It is a very interesting light, in which the sea-service is to be regarded, as a means of rescuing men from the snares of drunkenness.

One of the navy commissioners said that the idea of sailors giving up their grog is not perfectly new. For that in his last cruise in *old ironsides*, several of his men renounced their liquor. He cordially hoped it would soon become universal. Almost all punishments in the navy grow out of strong drink.

On visiting the marine barracks, I was informed by the commandant, colonel Henderson, that a considerable number of the marines have recently become pious, and joined the Baptist church. The venerable chaplain, the Rev. Mr. Ryland, seemed interested in the welfare of seamen. His own charge, as far as seamen are concerned, is quite small. The officers, marines, and mechanics attached to the navy yard, make up his congregation.

On my return, I had a naval officer for a fellow passenger. He bore his testimony to the moral improvement that had taken place in the navy, since he had been acquainted with it, particularly in regard to intemperance and profanity. He said there was hardly an officer of rank that could be called an intemperate man; and that swearing was discountenanced and almost discontinued.

On the whole, though there are many things that look dark, and many obstructions in the way of that moral and social improvement among seamen, which it is the object of the Seamen's Friend Society to promote, yet I came

home disposed to thank God and take courage, believing that in this good cause every blow tells, and we know that our labor is not in vain in the Lord.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 10, 1830.

#### SENECA MISSION.

*Extract of a letter from one of the Mission family among the Seneca Indians, to the Editor of the Religious Intelligencer, dated March 27, 1830.*

Feeling that the Christian cause is one in which you are deeply interested, I take the liberty to give you a brief sketch of the progress of Christianity among the Indians in this region, within four or five years. Although Christianity has not made a rapid advance among them, yet we are cheered with the evidence that darkness and degradation are gradually retreating before its influence. Within a little more than four years, 40 persons have been added to this church, who have increased the number of its members to 60. A handsome meeting house has been erected, which cost about \$1800, between 15 and 1600 of which was paid by the Indians. A Temperance Society has been formed, consisting of about 40 members. We have now an interesting school of 40 children. And our prospects at present are quite encouraging. The opposition of the Pagan party is evidently softening down. They have lately held a long Council on the subject of establishing a school in one of their principal villages, to be taught by a Quaker. Why they should wish to employ a Quaker instead of sending their children to us, I do not certainly know. One of the Christian Indians, speaking of those Quakers whom he had heard speak to the Indians, spake not long since, and said, "Their talk is all about this world; they no talk about the other world." *Perhaps* this is the reason.

At Tuscarora, 30 miles from us, a neat little church was completed last year, and dedicated to the Lord. Twelve or thirteen persons have made a public profession of their faith in Christ, all of whom are in regular standing. I speak of their being in regular standing, because some who once belonged to the church are now suspended. I would remark, however, that the most of those that compose this church at Tuscarora, made a profession a number of years ago, and that the meeting-house that was finished last spring, has been standing partly finished for some eight or nine years. There is also a school at this place consisting of between 20 and 30 scholars, under the superintendence of Mr. John Elliot.

At Cataraugus, about 30 miles south of us, within about four years, a meeting house has been built entirely by the natives; and a church has been organized, and now consists of about 20 members. The natives have also erected, at their own expense, a fine framed building, in which their children are supported and instructed. The school consists of about 30 children, taught by Mr. Thayer, and are supported by the Natives.

At Alleghany, 60 miles south of us, there is another portion of the Senecas who have no missionary among

them. We have occasionally visited them, and they have also received some visits from the brethren who are laboring at Cataraugus. There has, during the past winter, been a very interesting time among them. The Lord has poured out his Spirit upon them in a wonderful manner. Brother Smith, from Cataraugus, made them a visit, and on his arrival found an actual revival existing among them. Out of a small portion of the Indians there who had abandoned paganism, about 50—more than one quarter of the Christian party—(by Christian party is meant all who are not pagans) were inquiring what they must do to be saved. He spent a few days among them, and returned; and soon after, he and brother Harris, from this mission, (Seneca) visited them again in company, and found the Lord was still there, working upon their hearts. A number hope that they have passed from death unto life, and others are anxious; and we trust, the Lord is still among them. There is also a school of 15 or 20 children, taught by one of the natives.

*For the Religious Intelligencer.*

"BE NOT DECEIVED; GOD IS NOT MOCKED."

MR. EDITOR—Is it not a dark token, that so many in our churches are setting themselves in opposition to the good work of reform,—if purging our land of the crime of drunkenness, in obedience to the plain known will of God, can be called a good work:—and who will venture to say, it is not? What appears peculiarly lamentable in this case is, that christians, for *they* like many out of the church, who are yet temperate people, *have family connexions of whom* they have just reason to be ashamed, who have rendered themselves nuisances in society, by their devotedness to their cups: that such christians (and if is notorious in many towns in the land) should hang back and perhaps scoff and jeer with the thoughtless and profane, against the only efforts that are making to bring about a better state of things, and it possible, to place these very relations in a situation where they can no more hurt themselves, but where by the mercy of God, they may be brought to consideration, to repentance, and amendment. "With God all things are possible." These christians, whoever and wherever they may be, cannot surely be glad or proud of this family degradation; no, they would justly be pained were the charge in an ironical way, thrown at them; your relative is a drunken sot and you should be ashamed of him. Have they no pity for themselves, that they can feel so indifferent on the subject of reformation, and have they no pity for their relations, their own flesh and blood? Christians, and no pity! professedly children of a merciful Redeemer, who died to redeem mankind from their sins, and yet without pity, unwilling to lend their influence and their aid in checking a vice, which has destroyed its thousands, and is still destroying; a vice excluding its votaries from the kingdom of Heaven, and bearing them on with fearful strides to the gulf of perdition, into which, unless speedily rescued, they will plunge and be lost forever. Oh, that these christians could with the eye of faith, once look down into that dark world of des-



pair, and see how and by whom it is peopled, and hear the wailings and the groans, and the blasphemies of the wretched inhabitants, they could no longer forbear; love and pity for souls would move them, they would agonize in prayer, and no longer would they refuse to give their aid in the work of reformation.

There is also great danger, lest those who join in mockery of the efforts which are making to suppress intemperance, should themselves be given up of God, to fall into soul-ruining sins, even into this one of drunkenness. It is too often proved to be denied, that mockers of whatever description, have often the same foibles or vices, as a judgment of Heaven fastened upon themselves. "Let him that thinketh he standeth, take heed lest he fall." The Lord alone being our keeper, what security can we have, if left by Him to ourselves? He is jealous for his great name, and will maintain its honor. He will not be mocked, and a woe is denounced upon him "who striveth with his Maker."

#### INDIAN RIGHTS AND OUR DUTIES.

Address delivered at Amherst, Hartford, &c. by Rev. Heman Humphrey, D. D.

Shall "I be told that all this is idle preaching"—that I have entirely mistaken the policy of Georgia in reference to the Cherokees—that she has no thoughts of compelling them to emigrate? I am astonished that such an expedient should be resorted to, to quiet the friends of the Indians and to ward off public remonstrance. It is an insult offered to the common sense of the nation. What? Tell the Indians, "We want your country and you had better leave it,—You can never be quiet and happy here?" and then, because they do not take your advice, cut it up into counties, declare all their laws and usages, after a certain day, to be null and void, and substitute laws, which it is known they cannot live under; and then turn round and coolly tell the world, "O we mean no compulsion! The farthest in the world from it! If these people choose to stay, why by all means let them remain where they are." These are the tender mercies of which we shall undoubtedly learn more in due time. And it all amounts to this. "You have got a fine farm and I want it. It makes a notch in a corner of mine. I will help you to move five hundred miles into the wilderness, and there give you more and better land, which you may cultivate and enjoy without molestation, 'as long as grass grows and water runs.'" You must go;—however, do just as you please. I shall never resort to any other compulsion, than just to lay you under certain necessary restrictions. Perhaps, for instance, as I am the strongest and you have more land than you want, I may take two thirds, or three fourths of it from you; but then there shall be no compulsion! Stay upon what is left if you choose. This my friends, is the kind of *free agency* taught in the new school of metaphysics, which the Indians must learn and exercise whether they will or not—but as no such school is yet established in this part of the land, we must be excused in adhering, for the present, to our old fashioned notions about free agency, public faith and common honesty.

#### BIBLE CAUSE IN GEORGIA.

Six counties, in Georgia, have already been supplied with the Word of God, and a pledge

\* Query—How long does *water run* in the region destined for the future residence of the Indians?

has been given for the supply of thirty-seven counties more, which embrace one half of the state; and a correspondence has been commenced with a reference to measures to extend the distribution through the State. The work pledged in the 37 counties, to which we have alluded, is to be accomplished by the first of January 1831. A spirit peculiarly gratifying is manifested wherever the claims of the American Bible Society are presented; it is, says the Agent, "the spirit of an affectionate child, cordially espousing the plans and operations of the Parent Society, and prepared to make any effort in so noble and benevolent a cause."—*S. Rel. Tel.*

#### "THE OLD MEN HAVE DONE IT."

MR. EDITOR, Bedford Co. Va.

You will remember the three old men, who offered to help our Bible Society, to supply the County.—Perhaps some of your readers smiled and said "the old men have only become a little enthusiastic—their old hearts will soon cool—it will be all talk;"—such readers were mistaken. Each of the old men took his district, and, I believe, they have gone *fully* through, visiting every family, except a few where they *knew* there were Bibles.

One of them (Father Mitchel,) *aged eighty-two*, has distributed nearly sixty—the others I know not how many.

Can the young men, to whom John wrote because they were '*strong*,' give as good an account of their strength?

Let every body tell every body else, that "*the old men have done it*," and then, perhaps, some body will feel—*asham'd.—ib.* R.

#### REVIVAL IN BOTETOURT CO.

Extract of a Letter from the Rev. John M. Fulton, to the Editor of the Southern Religious Intelligencer, dated Fincastle, March 16, 1830.

When I arrived in this country, the state of religion, in all the churches, appeared to be at a very low ebb. The Presbyterian church in this place, had been without a pastor, ever since the death of the Rev. Robert Logan, and consequently, without the regular administration of the ordinances of the gospel. Under such circumstances, it is no matter of wonder, that the walls of Zion were broken down, that her gates languished and few came up to her solemn feasts. It was just what might have been expected. When the stated means of grace are not enjoyed, in nine cases out of ten, religion will decline, and the love of many will grow cold.

But thanks be to the Great Head of the church, the walls of our Zion are now beginning to rise; her gates are beginning to appear beautiful, and glorious; her sons and her daughters are beginning to take pleasure in the dust and stones thereof; our meetings are frequent and very numerous attended; many, a goodly number, are anxiously inquiring, what they must do to be saved; and thirteen having found peace with God, through our Lord Jesus Christ, have been admitted to the communion in our church, on a public profession of their faith in Christ.

## MEMORIALS OF A REVIVAL.

NO. I.

*Furnished by a Clergyman for the Pastor's Journal.*

For reasons which need not be stated, I shall abstain from the mention of names; but the reader may rest assured that every thing here contained is literally true, without coloring or exaggeration.

In the spring of the year 1827, the Rev. Mr. W. came to A—, and was soon afterwards installed pastor of a Presbyterian church in that place. During the four years preceding, not a solitary addition had been made to the church, and the congregation had been much lessened by deaths and removals—indeed, it had become so feeble, as to create serious doubts whether it could continue to exist as a church. Under the impression that nothing but a revival could save it from dissolution, the pastor commenced his labors, and most of the remaining members were, in some measure, prepared to co-operate with him. His first object was, to become acquainted with the members of the church, and, by the blessing of God, to excite among them *the spirit of revival*. With this view, besides personal conversation with them, he read at prayer meetings whatever he found most interesting in the religious periodicals on revivals—engaged them to pray in concert at an appointed hour every day, for the out-pouring of the Holy Spirit, while he endeavored, by his preaching, to give them just views of the importance of a revival, and of the means which Christians are required to use for the promotion of such a work. The effects were soon visible. The tone of feeling rose. Christians began to believe that a revival was not only possible, but that it was a thing to be expected according to the promise of God, if they performed their duty. Prayer meetings became full—one of which was commenced chiefly for the young people belonging to the congregation, and was conducted generally as an inquiry meeting.

*And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear.* This promise was fulfilled. From the very commencement of these efforts, some were found to be serious; and impressions were gradually multiplied and deepened. Not a week passed without some new case of awakening; and occasionally there was a conversion attended with such circumstances and evidences, as to increase the conviction that it was a genuine work, and that God was verily about to turn the captivity of his people. Such was the beginning of this revival; and without entering into details, it may be sufficient to state, that the progress of the work was steady and uniform—the number of additions increasing at every communion—while the inquiry was often made, “where will the next ten or fifteen come from?” We could not even conjecture who they would be; but the Lord found them, and brought them in, and Zion, with grateful wonder, asked “Who hath begotten me these, seeing I have lost my children, and am desolate? And who hath brought up these? Behold I was left alone! These! Where had they been?” —*Isaiah*, xlix. 21.

At the close of the first year, the number of communicants was doubled. This was in July, 1828. In August following, the work received a fresh impulse, and in about four or five months from that time, there were about 70 hopeful conversions. During this period, we had a meeting of four day's continuance, in which we were favored with the assistance of several ministers from a distance. That meeting was a *time of blessing*. The church was greatly refreshed—it was excited, in an unusual degree, to holy feeling and benevolent action. Efforts were made, which the members had never made before, to induce people to attend the ministrations of the word; and thus many were brought to the knowledge of the truth, and to the obedience of faith, who had not been in the habit of attending any place of public worship. Christians *felt* that they had a great work to do. About this time some of the male members of the church commenced three prayer meetings in different parts of the town. The female prayer meeting also greatly increased. Besides their occasional efforts to do good, they appointed a committee, weekly to visit among the poor, and to influence as many as they could to attend some place of public worship.

At the beginning, and during the progress of the revival, the church observed several days of fasting and prayer, which were manifestly attended with the blessing of God. As our meetings were generally full, it became necessary to invite those who wished to be conversed with, and to have an interest in the prayers of the church, to occupy particular seats assigned to them.—There seemed to be no other method of coming at them.\* When these persons came forward to their appropriate seat, with indications of deep concern, others were induced to follow them, and Christians were much encouraged, and excited to pray, and they had definite objects to pray for.

This measure was carried on in a solemn, orderly manner. So far from aiming to excite the passions unduly, the pastor endeavored to check every such excitement. Indeed, there was seldom an occasion for such interference; for the instructions given were addressed to the intellect and to the conscience more than to the heart, and generally led to deep and solemn thought. Those who were inclined to weep most, were informed that, unless they did more than weep, they were making no progress towards the attainment of the object which they professed to have in view—that something must be *done*, and done without delay, and decisively, or their souls might be lost—that they must repent, cease to do evil, and learn to do well, and trust in Christ for pardon and salvation, unreservedly submitting themselves to God. Much pains was taken to explain the plan of salvation to them. The desperate wickedness of the heart was often brought to view, and much was said to expose it to the conviction and humiliation of the sinner. The leading doctrines of the gospel were

\* The writer would not recommend the adoption of this measure to any one who does not think that circumstances call for it.



discussed in a series of discourses, which tended to the establishment of believers in the faith, and were blessed to the conviction and conversion of many. It was the object of the pastor, to present the most simple and practical view of every subject, and to make all subservient to the enforcement of obligation—the obligation of *Christians* to entire devotedness to Christ and to his cause, and the obligation of *impenitent sinners*, to immediate repentance and faith. To this point every discourse was brought; and when duty was pointed out, every motive was urged to *begin* the performance of it now.

By such application of truth to the conscience, sinners were led to the conviction that nothing prevented them from being saved, but an unwillingness to believe in Christ, or to obey the gospel, or, in other words, an unwillingness to *do their duty*. And when awakened they felt their guilt, and found none to *ease off* the burden, until they came to Christ, willing to trust in Him, to obey Him, and to be saved on his own terms.

The work of visiting, and personal conversation, was performed daily; and this furnished materials of the most useful kind for preaching. Sometimes small neighborhood meetings were held, which enabled the pastor to see and converse with many who would not have been accessible in any other way. It was an object with the pastor to avoid himself, and to discourage in his people, every extravagance, both in labor and in excitement, from the conviction that if such extravagances were indulged, they would deprave or exhaust the true spirit of the work, and result in serious and lasting evils. To this may be ascribed, in a great measure, the long continuance of the revival. At the close of the second year, one hundred and forty-five members had been added to the church, while only five or six of those who had professed to hope, had given evidence of a disposition to return to the world.

#### MEMORIALS OF A REVIVAL.

##### NO. II.

I shall now notice some remarkable facts and cases of conversion which occurred during the progress of this work.

Of those who first experienced the power of renewing grace, a majority were of the most *improbable character*. No person had thought of them in connexion with a revival; and if their names had been suggested, they would have been considered among the last persons likely to feel its influence. We were looking for the work to begin among the children of professed christians, and the young people of the congregation. But God taught us that He could, out of the *stones* of the streets, *raise up children unto Abraham*. We now see the wisdom of this part of His plan. The state of public sentiment required *strong cases*, to arouse attention, and to impress the conviction that a genuine revival of religion was actually begun in A—. Such cases were therefore exhibited, and many who had been unbelieving, were constrained to say, **THIS IS INDEED THE WORK OF GOD.**

J. M. M. was awfully profane, and had contracted habits of dissipation. He regarded those who were attentive to religious duties, sometimes with pity and sometimes with contempt. He thought they were meanly surrendering their liberty to the fanatical whims of women and priests, and from such a surrender every feeling of his proud soul revolted. His estimation of the Bible may be inferred from the fact that, although he had been several years the head of a family, he had never had one in his house; and he never went to church except to hear some preacher who had a high reputation for eloquence. A friend persuaded him to come and hear Mr. —. Divine truth appeared to him to be presented in a new light, and he was so interested that he did not need much persuasion to come again. By this time he had the conviction that he must become a christian; but he thought he had been so long and so outrageously wicked, that it would require a long time to make him a christian. While in this state of mind, he was introduced to the minister, who, in conversation, convinced him that the gradual change by which he was seeking to become a christian, was a snare of the devil to ruin his soul, and that it was his *immediate duty* to submit to God and to trust in the merits and the grace of Christ for salvation. He now felt more and more the pressure of obligation to *obey the Gospel*; to break off from every sin, and to commence the practice of every known duty. His convictions were brought to a crisis by a discourse which he heard from these words: "*My heart is fixed, O God! my heart is fixed!*" From that hour his heart was fixed in love to the Saviour, and in a firm resolution to devote his life to the service and glory of God. He went home, and after relating to his wife the change which had taken place in his mind, he said, "We must now serve the Lord:" and that night he commenced holding family worship. He had a friend with whom he was in habits of the closest intimacy, and with whom he had spent many days and nights of dissipation and revelry. He said to his friend, "R—, if you will not go with me, we must now separate, and our intimacy must cease." R. was persuaded to go with him to several religious meetings. But he had been educated in the Roman Catholic school, and this created peculiar difficulties. The light, however, penetrated his mind, and his conscience became burdened with a sense of guilt. He was directed to the Bible. He read and prayed; he confined himself at home; bade his worldly business keep at a distance, until he had settled the more momentous concerns of his soul's salvation. He was visited by the pastor, who took much pains in explaining to him the doctrine of atonement. This satisfied his mind. It was like opening to him the gates of paradise. After the pastor left him, he sat with the Bible in his lap, and at length he raised his head, as if he had awoke from a reverie, and with inexpressible joy said to his wife, "Well, my dear, I am on the Lord's side now!" Thus his feet were taken out of the miry clay and from the horrible pit, and set upon a rock; and a new song was put into his mouth, even praise to our God. It will give additional in-

terest to these facts to state that the wives of both these young men, in the course of a week or two, experienced a similar change, and determined to accompany their husbands to the kingdom of heaven. In both these families, the scene has been marvellously altered; and no words can express how much the change has promoted their happiness even in the present world. They have now, true domestic enjoyment, "sanctified by the word of God and prayer."—Whereas, before, they had sought enjoyment elsewhere; in places devoted to dissipation, gambling, profanity, and whatever else may be implied in those "evil communications which corrupt good manners," and destroy the souls of men. Thus many of their nights were spent, while their poor wives were left at home to weep in solitary wretchedness, without knowing that there was any remedy for the evils under which they labored. But a remedy has been found. The Gospel has here produced, on a small scale, an effect like that which we are assured it will produce on a large scale when it shall be universally received. "In the wilderness shall waters break out, and streams in the desert."—"The wilderness shall become a fruitful field, and the desert shall become as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody."

*From the American Tract Magazine.*

#### UTILITY OF TRACTS.

*Tracts blessed to a Ferryman on the Tennessee.*—I was informed by the Rev. Mr. C—, of F—, says an agent of the Am. Tract Society in Alabama, that Tracts had been the means of great good to a Ferryman on the Tennessee River. He was very profane, and so violent and passionate, that Rev. Mr. C. thought it imprudent to address him on the subject of religion, or even to present him with a Tract.—Whenever Mr. C. had occasion, however, to cross the river, he left some Tracts in the cabin of the boat. After a while he discovered a change in the deportment of the Ferryman. He had become more mild, and was less profane. At length he desired Mr. C. to lend him religious books, especially Tracts; saying that he was much interested in reading them. His reading of Tracts has proved a rich blessing to him; for he has become a useful member of society, and an exemplary and useful member of the church of Christ.

Another man in the same boat has been much reformed in his external character by the reading of Tracts; and his language now is, "I do not intend to live any longer such a wicked life as I have done."

*The Tract "An Address to Youth," blessed to a Young Lady.*—Miss M—, of Indiana, writes an Agent of the Am. Tract Society, became a member of an Auxiliary Society, and received and read the Tract *An Address to Youth*. She had been amiable in her deportment, but the Tract convinced her that her heart was not right with God; showed her her sinfulness, and opened to her view, for the first time, the narrow way to heaven. She was led to prostrate her-

self before God, with a broken and penitent heart, in prayer; and to give herself to Him, to be his for ever. She is now a professor of religion, and gives bright and increasing evidence of having experienced a great change.

*The following are from the Magazine of the Branch Tract Society at Philadelphia.*

"I have been informed, by a person well acquainted with the fact," says the writer of a communication from the Auxiliary at Reading, Pa. "that a Tract, dropped in the road between this and Pottstown, was taken up by a young man and carried home; and that it led to the conversion of himself and two of his brothers."

Tracts lent to a woman 4 miles from Reading by her family physician, induced in her a great desire to read the Bible, and have led her to feel the importance of teaching her children and training them up in the fear of God.

A lady observing that two of her neighbors, husband and wife, had of late entirely absented themselves from the house of God, handed them the Tract on that subject. The next Sabbath evening it was remarked by one, "Your Tract has taken effect: Mr. — and his wife were both at church to-day." They have continued regular in their attendance ever since.

A young lady, on being solicited to join a Tract Society, answered with peculiar emotion: "Yes—for a Tract first brought me to see that I am a sinner."

#### TEMPERANCE IN ENGLAND.

Rev. Mr. Collins, of Glasgow, says, in a letter to the Editor of the Evangelical Magazine, "We are directing our whole force against this mighty evil, which is afflicting and desolating the lower orders in our country; and which threatens, by its rapid progress, to destroy them altogether. We have formed a temperance society in Glasgow, and there are societies forming in various parts of the country. The people in general seem to be awakening to the extent and destructive nature of the evil. The Glasgow society has, within the last month, circulated nearly 50,000 Tracts on the subject. The newspaper press is aiding us here; and we are anxious that the periodical press would lend its aid and influence, in endeavoring to arrest an evil so injurious to the social, moral and spiritual interests of our population. We shall rejoice, if you will give your best thoughts and attention to this important subject." "In London, too," says the Editor, "several friends of religion and morality are beginning to feel the necessity of doing something to stem the dreadful crime of intemperance; and we cannot help expressing an earnest hope, that Christian ministers and laymen will speedily emulate the zeal of our American brethren, who have done great things in this cause."

#### TEMPERANCE IN THE WEST.

Those who consider the efforts to suppress the intemperate use of ardent spirits as of confined and local operation, make a great mistake. The cause is that of our whole country, and of the world. We have now before us the weekly



newspaper published in the city of Detroit, [Mich. Ter.] which contains the Constitution of "the Detroit Association for the suppression of Intemperance." It is encouraging to the friends of religion and morality to perceive that a simultaneous impulse on this subject is operating so extensively and powerfully abroad, as well as at home. It is a fundamental principle of this Association, that all its members shall abstain wholly from the use and sale, by retail of distilled spirits; exclude them from their families; withhold them from their friends and visitors, from their laborers, and from all persons in their employ, except in such cases as render them necessary as a medicine." It is also made the duty of this Society to correspond by their Executive Committee, with other associations. The meeting was addressed by a number of the gentlemen present. The officers chosen were—Gen. Charles Larned, President. E. P. Hastings, Esq. and Dr. John L. Whiting, Vice Presidents. F. A. Browning, Secretary.

Chr. Watch.

#### A GOOD EXAMPLE IN WESTERN VIRGINIA.

**Mr. Editor.**—I received a few days ago a letter from Abingdon, which states that the Temperance cause is going on prosperously in that place; many additions to the society; and all the merchants in the place have agreed not to purchase any more ardent spirits, and have bound themselves not to sell any more after the first of January next (before which term the present stock will be consumed) in the penalty of \$500 for the first offence, and \$1000 for the second. *This is doing business in high style.* it is also said that opposition is very violent.

ABSTINENCE.

**The Result of Experiment.**—On board of one of the vessels which arrived yesterday, says the Journal of Commerce, there was made on Thursday night a very fair experiment on the effect of spiritous liquors to sustain men under fatigue. The vessel was on Barnegat Shoals when the storm came on, and through the night was in great peril. All hands drank spirits except one man sixty years of age. He stood at the helm from 5 o'clock in the evening of Thursday, until 10 o'clock on Friday, the sea breaking upon him constantly, when he came off in good condition. All the men who drank spirits had given out several hours before.

From the Journal of Commerce.

**Long live Liberty! Long live Universal Education! Long live the Rights of Man!** If there were no other proof of the unnatural and unrighteous condition of slavery than the means which are adopted to maintain it, the proof nevertheless would be all sufficient.—We give below a law just enacted by the state of Georgia, which prohibits the teaching of any "slave, negro, or any person of color, to read or to write, either in writing or printed characters, under penalty of fine, whipping, or imprisonment, at the discretion of the court. Should a white person be engaged in so nefarious a transaction; for instance, should some benevolent lady undertake to teach a colored Sabbath school, such

person is liable to \$500 fine, and imprisonment in the common jail. Hereafter there will be no danger of a "union of church and state," among these negroes:—

*Eleventh section of an act, passed Milledgeville, Geo. Dec. 22, 1829.*

"Be it further enacted, &c. That if any slave negro, or free person of color, or any white person, shall teach any other slave negro, or free person of color, to read or to write, either written or printed characters, the said free person of color, or slave, shall be punished by fine and whipping, or fine or whipping, at the direction of the court; and if a white person so offending, he, she, or they, shall be punished with fine, not exceeding five hundred dollars, and imprisonment in the common jail, at the discretion of the court before which said offender is tried."

#### GOOD ADVICE FROM PRESIDENT JACKSON.

A preacher in the western country, says a writer in the Illinois Gazette, applied to Gen. Jackson for an office of some character. At the time he applied, the General did not know the applicant was a preacher, and he very politely observed to him that he would think of his claims and weigh them. The preacher saw the General a few days after, and renewed his application. (The General in the mean time got information that he was a preacher of the gospel.) The General asked him if he was not a preacher of the gospel; he answered he was—well, says the General, if you discharge the duties of that office, which is better than any I can confer, you will have no time to discharge the duties of any that I can give; you will, therefore, excuse me for advising you to return home, and attend to that, without being burdened with any other, that you may be enabled to account hereafter for your stewardship in this world.

#### TEA AND TOBACCO.

The use of tea counteracts a desire for distilled spirits, during great bodily as well as mental exertions. Of this, captain Forest has furnished us with a recent and remarkable proof in his history of a voyage from Calcutta to the Marqui Archipelago. "I have always observed, says (this ingenious mariner,) when sailors drink tea, it weans them from the thoughts of drinking strong liquors and pernicious grog: and with this, they are soon contented. Not so with whatever will intoxicate, be it what it will. This has always been my remark: I, therefore, always encourage it, without their knowing why."

Smoking and chewing tobacco, by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits. The practice of smoking cigars, has, in every part of our country, been followed by a general use of brandy and water, as a common drink, more especially by that class of citizens who have not been in the habit of drinking wine, or malt liquors. The less, therefore, tobacco is used in the above ways, the better.

## Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

### SKETCH OF THE LIFE OF REV. JOHN SUMMERFIELD.

(Continued from page 719.)

At the period now referred to, the poverty of his father's family seems to have been absolute and very distressing. He however, evidently had his eye fixed on the work of preaching the gospel, as that which was to be the business of his life. Amid pressing wants, and domestic employments, besides all these public religious engagements, he devoted himself with great zeal and industry, to solitary study. It would have been interesting to observe the progress of those studies, more minutely than the volume before us affords the means of tracing them. The thorough investigation of the scriptures seems to have been a leading object. The extracts from his diary speak of much time bestowed on the Epistles to the Romans and to the Hebrews, with the guidance of such commentators as Taylor and Clarke. Allusion is also made to the study of "Prideaux's Connection," and "Boss' Antiquities of Greece." This is all we know of his efforts at intellectual improvement. In regard to the religious progress of his mind, the records are more full: they exhibit for the most part, a state of high excitement and enjoyment, varied with occasional depression and assaults of temptation.

The organization of methodism in Ireland—if we may judge from these memoirs—is, in regard to some details, much less energetic than the organization of methodist episcopacy in the United States. We find Summerfield advancing from step to step towards the ministry—leading in public prayer, exhorting, and at last formally preaching in the chapels—without any notice of the intervention of a *license* in form from any quarter. His *debut* as a preacher was on the 18th of April, when the presiding minister at a regular morning service, called him forward—*impromptu* as it would seem—to discourse for the first time from a text in the bible. Immediately afterwards, we find him acting as a "local preacher," in Dublin and the neighborhood; though there is no evidence that his preaching attracted, at first, any considerable attention.

In July, however, his father having found employment in Cork, the residence of the son was removed to that city. Here he was expected to assist in the business which employed his father. But he was immediately engaged in a very different occupation. On the second sabbath after his arrival, he was announced to preach in the evening, as "Brother Summerfield from Dublin." The expectation of hearing a stranger, brought together a crowded audience. Excited by the occasion—as is the prerogative of genius—he preached for three

quarters of an hour, with great freedom and effect. Thenceforward, his name was up as a popular preacher. Wherever he was to speak, an overflowing house was a matter of course. Young and ardent, without any thought of sparing himself, or of husbanding his strength, he yielded to every solicitation for his services; and it was no uncommon thing with him, to preach five or six times in a week. All this was, according to our author's computation, within one year after his conversion; certainly it was less than one year after the commencement of his connexion as a member, with the methodist society.

Near the close of the year, we find him on a preaching journey, attended every where by crowded and delighted audiences; and at the opening of 1819, he was again in Dublin, for a few days, with all the accumulated popularity, which his labors elsewhere had acquired. He was now a volunteer itinerant; and he rested not, travelling from place to place, and preaching from five to ten sermons weekly, except when sickness made any effort physically impossible. Neither his declining strength, nor his frequent distressing illnesses in consequence of over exertion, nor the many symptoms of a constitution fast breaking down under the unnatural burdens which were laid upon it, could bring him to the exercise of prudence.

In July, at the meeting of the Irish Conference in Dublin, he placed himself, for the first time, regularly under the care of that body. As the state of his health precluded the expectation of his being able to endure the fatigues of itineracy on a circuit, he was put "on the conference list of reserve," and was stationed in the metropolis, to occupy a temporary vacancy. The engagement being fulfilled, he resumed his travels; but was soon arrested by disease, the natural result of so much excitement and exertion,—and was but just delivered from death. He recovered only to pursue his labors with the same self-destroying zeal.

A few months spent in England, during the following summer, where he appears to have escaped in a measure from the extravagant admiration with which he was followed in Ireland, and from the excessive exhaustion of his strength, which necessarily resulted from the circumstances of excitement under which he lived,—contributed not only to enlarge the sphere of his acquaintance, but to restore in some degree his broken constitution. In December, 1820, he took his leave of Ireland, and in the following March arrived with his father's family at New-York.

From this period, the short remainder of his life is within the recollection of most of our readers. In New-York, his preaching soon attracted attention; and the anniversary of the American Bible Society, in May, afforded him



the opportunity of being introduced to the American public, in the most favorable light, as an eloquent, accomplished, and truly catholic, christian orator. The conference, with which, at its first meeting after his arrival, he became formally connected, very judiciously stationed him in New-York; where his constantly growing fame filled their churches with overflowing congregations; while the true liberality which he manifested towards all his fellow christians, not less than the cultivated intellect and polished taste of his discourses, presented methodism in a most attractive aspect. A few months later, his tour southward to Philadelphia, Baltimore, and Washington, produced in those cities hardly less excitement, than if Whitefield had risen from the dead. A new attack of disease in the summer of 1822, which had almost swept him, by its first violence, into the grave, and from which he recovered only gradually and imperfectly, left no hope of his surviving another winter, but by seeking refuge in another climate. The American Bible Society appointed him their delegate to attend the anniversary of the Protestant Bible Society of Paris; and he embarked to spend the winter in the south of France. In April, his health was so far restored, that he was enabled to discharge his commission; and at the anniversary in Paris, he presented an address, which is, in our judgment, incomparably superior to all the other fragments left us of that eloquence by which he was so distinguished. After spending some months in his native country, too feeble to preach except in a very few instances, he returned to the United States in April, 1824, with his health slightly improved. Immediately he began preaching again, though with some caution as to the frequency of his efforts, to the same thronging auditories which had before been thrilled and delighted with his eloquence. Through the summer, he was just able to travel, and to preach not more frequently than once in each week. In the winter, at Baltimore, surrounded by kind friends, and directed by the best medical assistance, he underwent one more effort to repair his ruined constitution. The effort was in vain; he died at New-York, June 14, 1825.

(To be continued.)

#### JEPHTHAH'S VOW.

The historian, in Judges xi. having stated that the Spirit of the Lord came upon Jephthah, goes on in the very next verse to relate his vow. This connexion might lead us to suppose, that in making his vow, he was under the influence of the Holy Spirit. In this case, however, it is most certain that his vow could not have been what, at first view, it now appears to us. The last words of it in the Hebrew, will fairly admit of this rendering, "shall surely be consecrated to the Lord, or I will offer it a burnt offering." The Jewish law permitted the dedication to God of persons, as well as of cattle, of houses, possessions, indeed of any kind of property, and it prescribed the ceremonies to be observed in their consecration. The service, use, or profit resulting from whatever was thus consecrated, was afterward devoted to the support of

religion or of its ministers. Jephthah, no doubt, had around his house a large farm, plentifully stocked with the various species of domestic animals, which were daily driven from one part of his grounds to another. In making his vow, may we not suppose him to have imagined, that on his return, he might meet his drove of cattle, his flock of sheep, or his herd of goats; and that in this case his purpose was, that a hecatomb of these animals should form his grateful oblation to God? Contrary to his expectations, however, instead of them, he met a troop of damsels with his own daughter at their head. He had no right to dispose of her companions, but it instantly occurred to his thoughts, that the performance of his vow required the giving of her, not to a husband, but to God,—to spend her days in his service, separate from family cares, and exempt from the duties of a wife and mother, in making and adorning the vestments of the priests, or the hangings of the tabernacle, or in some other occupation connected with the service and rites of religion. This incident, therefore, as it dashed his hope of posterity, of any heirs to his possessions and honors, occasioned that disturbance of mind which he expressed by rending his clothes.

In strict conformity with this idea, is the language of the damsel herself upon her being made acquainted with the vow. She answered at once, "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth." After a pause, however, she adds, "Let this thing be done for me," or grant me this request, "Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows." Is it conceivable that such cool, dispassionate language could have proceeded from her lips, had she entertained the idea, that she was to be butchered like a beast, and laid upon the flaming altar? Was there ever a human being, who would not have been shocked beyond measure at such a prospect? Can we imagine a tender, delicate virgin, in all the bloom and joy of youth, on her being apprised of such a destiny, expressing no horror, showing no emotion of fear, no aversion, and regretting no other privation but that of wedlock? Was the loss of life nothing, that she wished to lament her virginity only?—Being two months at liberty to go where she pleased, if at the expiration of that term she knew that she was to bleed upon the altar, having the tragical scene constantly in her thoughts, as the fatal day drew nearer and nearer, would she not have been tempted to make her escape? Would not her companions have advised and assisted her flight? She returned at the set time to her father, "who did with her according to his vow;" but if this had consisted in laying her a victim upon the altar, after thus relating her death, would the historian have gravely added the following words, "And she knew no man?" Is it not manifest that in this clause is expressed the meaning of the vow, and that it had its fulfilment in her continuing to the end of her days in a state of celibacy, devoted to the service of religion, and secluded from the common cares and enjoyments of the world?—*Rev. Dr. Osgood.*

## Poetry.

*From the Connecticut Courant.*

## THE MARRIAGE OF THE LAMB.

REVELATIONS XIX.

I heard a voice from heaven—  
 A voice as of a countless multitude  
 In general shout uplifted—as the sound  
 Of many rushing waters—like the burst,  
 Loud, deep, sublime, of mighty thunders—  
 Yet sweet, harmonious—'Twas the heavenly host,  
 Seraph and cherub, thrones, dominions, pow'rs,  
 Angel, archangel, and redeemed saint,  
 In one united, lofty song of praise  
 And adoration, joining harp and voice!  
 Sun, moon, and stars, throughout your shining  
 paths,  
 Thou Earth, thou Sea, ye Heavens, His creatures  
 all,  
 Sing Alleluia! for the Lord your God,  
 Lord God Omnipotent forever reigns!  
 Rejoice! be glad! give honor to His name!  
 The day hath come, the long-appointed day,  
 The marriage of the Lamb! And, lo! the Bride,  
 In linen, fine and white, and clean, array'd,  
 The bright, unspotted robes of righteousness,  
 Hath made her ready!

Once on earth she dwelt,  
 A pilgrim wand'r'er, o'er its cheerless wastes,  
 Seeking a distant, but far better land—  
 Beset with many tribulations, weak  
 And faint, the long and dreary way she trod,  
 With load of sorrow, pain, affliction, bent  
 Down to the ground she water'd with her tears—  
 By sin, temptation oft encompass'd round,  
 And oft well-nigh o'ercome—pursued with hate  
 And malice—persecuted, driv'n afar,  
 Unpitied and forlorn, thro' deserts wild,  
 Where snares and gins beguil'd her weary feet—  
 Wounded and bleeding underneath the scourge  
 Of Envy, Scorn, and diabolic Rage!  
 Yet, she press'd on—the high, the glorious prize,  
 The crown of Life eternal, by her Lord  
 Long promis'd to the soul that overcame,  
 Beam'd aye before her.—Onward still she press'd,  
 Relying on His word whose name is Truth,  
 For strength to conquer, and for grace to save—  
 Spouse of the Lamb, who suffer'd, bled, and died  
 And rose again, who now was thron'd above  
 In mansions heav'nly for herself prepared—  
 She knew His love; and trusting in that love  
 That Sin, and Death, and Hell hath overthrown,  
 A conqueror, yea, more than conqueror  
 Became! His blood her robes of sin hath cleans'd—  
 Her tears his hand forever wip'd away—  
 And now—(great consummation of His plan,  
 Who made—condemn'd—who pitied—pardon'd—  
 sav'd)—  
 She cometh home, the Church redeem'd, the Bride.  
 D—

*All Alike*—And yet there are opposers among us!  
 men of wealth and respectability, who encourage  
 the use of spirituous liquors, and throw their influ-

ence into the scale of intemperance. There is, after  
 all, a numerous class of what are called temperate,  
 moderate drinkers, who love rum, and must have it.  
 They do more hurt than the drunkard. They  
 have influence. He has none. They try to make  
 rum-drinking respectable; he cannot.

But they are all alike, the drunkard and the drink-  
 er. They are but different species of the same ge-  
 nus. Temperate, moderate drinkers; temperate,  
 moderate slave-dealers; temperate, moderate gam-  
 blers; temperate, moderate sinners, all alike. It is  
 the drinking which is wrong. Drunkenness is but a  
 higher degree of the same crime. These temperate,  
 moderate drinkers are training themselves and their  
 children to the higher order of drunkards. They are  
 learning the trade, they are serving the apprentice-  
 ship, and they uphold and encourage the drunkard.  
 [Kiltredge.]

## FIRE AT BRAINERD.

*From the Cherokee Phoenix of March 10th.*

We have just been informed that a destructive fire  
 happened on last Friday night to the missionary  
 station at Brainerd. The dwelling house, the two  
 school houses, and the kitchen, we understand are  
 reduced to ashes. The original cost of these build-  
 ings was probably not less than \$4000. Our in-  
 formant did not learn whether any other building  
 was burnt, or how much property was saved. This  
 unfortunate circumstance must, at least for a while,  
 put a stop to that flourishing school. The children  
 have already dispersed.

## NOTICES.

The Annual meeting of the New-Haven County  
 Bible Society will be holden on the evening of Wed-  
 nesday the 21st inst. in the centre church in New-  
 Haven.

Secretaries of Branch Societies in the County are  
 respectfully requested to forward their report to the  
 Secretary of the County Society as soon as possible.

The Annual Meeting of the Sabbath School Union  
 of New-Haven County, will be held at Milford, on  
 Thursday the 15th day of April inst. The officers,  
 members, and all who feel interested in the cause of  
 Sabbath Schools, are respectfully invited to attend.  
 The Annual Report will be read and several appro-  
 priate addresses are expected. The services will  
 commence at 2 o'clock P. M.

J. L. CROSS, Secretary.

The subscriber desires the members of his congre-  
 gation, from whom he has recently received liberal  
 and substantial proofs of their affectionate regard,  
 to accept this public acknowledgement of gratitude.

LEONARD BACON.

New-Haven, April 6th, 1830.

Letters received at the Office of the Religious Intelligen-  
 cer during the week ending April 7th, 1830.

J. M. Lindsley; Daniel D. Cummings; Almon Mer-  
 win; D. & J. Ames; Stephen H. Bradley; William  
 Ray.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies,  
 will be allowed one copy gratis, or a commission of ten per cent.

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